

A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY
and PROGRESS of **SPIRITUALISM**,
RELIGION and REFORM.

Entered as Second Class Matter, March 15th, 1929, at the Post Office at Boston, Mass., U.S.A.,
under the Act of March 3, 1879 (Sec. 397, P.L. and R.).

No. 2180—Vol. XLII.

FRIDAY, SEPT 6, 1929.

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No. 2,178—VOL. XLII.

FRIDAY, SEPTEMBER 6, 1929

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Invocation.

FOR UNIVERSAL LOVE.

O GOD OF MERCY, whose name is Love! Lend us Thine aid, that we may banish from our hearts that deep-rooted unbelief and uncleanness of thought, that we—as a people—by reason of our indifference have blindly accepted erroneous teaching regarding the most profound, potential and vital of all human faculties.

Love born of love is the deep primeval instinct of all being; out of love the universe was builded, and into love it shall return.

Through love—for there is no other way—lead us back to life, light, and liberty, so that the tendrils of our hearts—like the flowers—may draw from Thee those delicate perfumes of inspiration, and those rich harmonies of colour that alone can give beauty and proportion to our thoughts and acts.

We have wandered far, and know not the path, but harken Thou unto us, for our lips are parched and our thirst is not quenched; our hearts hunger and are never satisfied; we cry aloud, and the heavens are but as brass! God of Mercy, we beseech Thee to hear us, and in pity bring us back through love to Thee.—AMEN.



Studies in the Mediumship of Ancient Greece.

I. THE STORY OF DODONA. THE SHRINE OF THE GOD ZEUS.

By the REV. R. W. RUSSELL, Philadelphia, U.S.A.

A GREEK GENTLEMAN, about the middle of the nineteenth century, became interested in the legends surrounding a pile of ruins name Dodona, in the north-western section of Greece, some two hundred miles from Athens. He may possibly have been inspired by the wave of Spiritualism which swept America and Europe as a result of the work of Andrew Jackson Davis and the Fox Sisters; but whatever may have been his inspiration, he invested considerable money in digging among the ruins. He then realised his task was too great for one individual, so secured the aid of the British Museum. Unfortunately the Greco-Bulgarian War compelled a cessation of the excavations ere they had well begun.

In the early years of the twentieth century the German universities became interested, and conducted a complete and final examination into the ruins. They uncovered the remains of beautiful marble temples whose floors were of the finest mosaic; they revealed to the world a history which had lain buried and forgotten long prior to the Christian era.

The story of Dodona is interesting.

It begins in those pre-historic ages around which have gathered so much of myth and legend; when Greece was inhabited by a few tribes of shepherds who lived wholly in tents, and had not yet learned to build huts. These shepherds visited the mediums of Dodona, and sought communication with the world of spirit.

The shrine, Dodona, attained its predominance over other shrines because of its greatest medium, Zeus, who has been regarded as a mythical deity, but now proves to have been a definite personality, who, because of his wonderful

mediumship, became deified as the great Greek god Zeus.

The Grove of Dodona was known as the "vocal forest," "where trees did speak their eerie whistlings, and soft hollow whispers became articulate sounds, mutually intelligible, as if the soul of the vegetation, the sensitive powers of the intellect, had been infused into them."

In those early days the mediums sat in the open air beside a bubbling spring and gazed into its waters in concentration; they held a goblet of wine upon a level with the surface of the living waters, and gazed into the still goblet as into a crystal; clearly, voices were heard as the independent voices to-day. *Ras* were received in their affirmative or negative answers, as in our present day. The centuries of communication by raps inspired them to build the statue of a child, a cherub, beside a large bronze basin, from the hand of which child there hung a cluster of three small chains of metal, and those chains were called *astragli*. In answer to the question of the communicant one of the chains would rap out the signal "yes" or "no," upon the sides of the bronze bowl.

The people crowded around the mediums to hear the messages, in the same sense that people listen to messages in a public meeting to-day. But the time came when privacy was desired, and the private reading came into use. To meet this need of privacy there was built a tent exclusively for the seance, then later the log hut was constructed for the same purpose. Possibly during the earlier days the one tent served for all the mediums of the grove, each taking turns, but the evidence is quite clear that eventually each medium had their own hut set aside for the seance exclusively. This hut ultimately became known as the *Tem le*.

The pre-Hellenic Greeks, like all other races, regarded communication with ever-increasing veneration, and surrounded the medium with efforts to secure sanctity. In those earlier days there was no seclusion, and all messages were given openly around the spring, or the oak. When the seance tent became built, the people were prevented from promiscuous crowding, and were allowed to consult the medium only singly, or in families. The enforcement of this rule required a door-keeper, who admitted the individuals or families in their turn.

The fee of the medium consisted of food or clothing, in the shape of corn, or wheat, a lamb or kid, of fine robes decorated with precious stones. These were collected by the doorkeeper, whose office grew in importance with the passing of the centuries.

The medium always bathed and donned clean clothing prior to giving readings, therefore the door-keeper began to demand that the message seekers also bathe themselves and cleanse their clothes before being permitted to enter the log temple for their readings. The door-keeper also adopted some of the religious customs of the people, such customs as sun-worship and fire-worship, and insisted that in addition to the bathing and cleansing, the communicant should engage in worship to purify themselves spiritually before entering the sacred sanctuary and engaging in the sacred communication. Fire-worship required an altar, which was built near the temple, usually on the east side towards the sunrise. Upon this altar-fire the gift of lamb or kid, was roasted. Around this altar there was feasting of medium and people after the seance. This roasting gradually became known as *Sacrifice*. Customs of worship and sacrifice grew in number and splendour until there eventuated a considerable ritual; although this ritual of the Greeks never equalled the sacerdotal volume and importance of that of the Romans.

In course of time the door-keeper of the original hut evolved into a priest, whose sacrificial ritual required of the worshippers a spirit of obedience and subservience which gave to the door-keeper-priest a commanding position in their eyes. His ministrations were conducted in the open air, in the sight of all the people, while the medium became increasingly secluded and out of sight. The medium's message was wholly personal, or to families, therefore was locked within the breast of the people, and passed away with their passing; the priest inspired customs of public ritual which he handed down through generation after generation of his successors, even into our own times. The priest became prominent in history, the medium became forgotten.

The seclusion of the medium increased the spirit of sacredness with which he or she was regarded, until the time came when the communicant was not permitted to enter the temple. Instead the communicant was required to give the question orally to the priest at the altar. The priest then entered the temple, and repeated the question orally to the medium, and brought back, orally, the medium's answer. The priest naturally could not carry the question exactly as the communicant asked it, nor could he carry back the answer conveying the identical idea of the medium. Therefore, there inevitably arose errors of transmission, with consequent criticism of the mediums by the communicant, as in our day. This occurred in the ages preceding the invention of writing.

When an alphabet was eventually formed the people were enabled to communicate by writing. Then the door-keeper-priest was required to learn how to read and write. The priest then wrote the question and answer, and preserved these in the archives, so that in case of need he could prove to the communicant the wording of the question, and the answer given.

This led to another development, which took place about the fifth century B.C.

Each question presented to the medium was scratched upon a separate sheet of lead or bronze, about half a millimeter in thickness, by means of hardened bronze points, similar to a stylus and to our lead pencils. The answer of the medium was scratched upon the same sheet of metal, and then returned to the communicant. This secured efficiency, while maintaining the seclusion of and reverence for the medium.

In addition to the question, each person's name was required upon the sheet, also the name of city, state, or country. This custom reveals to our day that the people came from distant parts of Greece, and even from Asia. They generally took their sheets home with them, rolled into the form of a scroll.

When the ruins had been fully excavated in our time, some forty-five of these scrolls were discovered. Upon them were questions without any accompanying answers. It is presumed that for some reason the medium had not answered the question, therefore the rolls were of no value to the communicant, and were discarded. Here are some of the questions:—

A man named Agis had some articles stolen from his hut, and wants to know if the thief is an outsider or one of his own household?

A group ask "whether they shall best prosper by going to Elina or to Actium, or by effecting a certain sale"?

The people of Tarentum ask (390 B.C.) the means of attaining prosperity for their city.

The Corcyreans ask "to what God or hero must they offer prayer, or sacrifice, to secure the blessing of internal harmony."

A man is leaving his farm, and wants to know if the purchase of a town house which he has in mind will be the best one for him.

Another wants to know if, should he decide to take up sheep farming, his investment will prove profitable.

One, Heraclides, wants to know if any other child will be born to him besides the daughter which he now has.

Another wants to know if he can successfully carry on his own occupation while trading in a side line.

A man named Socrates, wants to know how to trade most profitably for himself and for the benefit of his family.

One, Lysanius, wants to know if the child recently born in his family is his child.

A woman asks if she can be relieved of her fatal disease.

These questions demonstrate how little human nature has changed in three thousand years; they are so similar to the questions asked of the mediums of to-day.

Civilisation and its arts grew. The people learned to hew stone, and this eventually caused the log temples to disappear, and in their place arose beautiful structures of marble. The arts of designing and decoration also had grown through the centuries, and all the finest designs were incorporated in the beautification of the temples. Bronze vases, ornaments of gold and silver, came to be known. Ornaments of great cost and beauty were brought to the mediums in grat'ude for spirit guidance and for healing.

People vied with each other in gifts to the mediums. Alexander the Great gave large sums of money. Cities made gifts on a magnificent scale. Athens once sent a solemn embassy, with great pomp, to bear a complete set of ornaments. States like Corcyra, Doris, Aetolia and Sparta all sent great tributes in wealth. Poets like Aeschylus and Sophocles, statesmen like Xenophon and Demosthenes, could not sufficiently express their admiration for the mediums. A register of visitors was kept, and in that register are the names of Achilles, Orestes, Ulysses, Aeneas, Bacchus, Hercules, names which have been regarded as mythical, but which our archaeologists of to-day are proving to be definite personalities.

The mediums became very wealthy. The group of temples known as the shrine of Dodona became known for great beauty and vast wealth.

States sent their ambassadors for advice in public affairs. So highly valued was their advice that we find Plato's Laws laying down as an axiom that legislatures should not alter anything which had been established by the sanction of Zeus and the mediums of Dodona. The king of Persia once requested of Athens the privilege of sending an ambassador to secure advice of Dodona. The request being granted, the ambassador received his message secreted in the language of an obscure dialect of the province of Caria (in Asia Minor). This dialect was known by the ambassador alone. None of his entourage, nor the medium, knew it.

In politics the mediums gained great power, yet there is no instance of abuse of that power for personal or professional ends. Sometimes they were asked to decide disputes between cities and states, and decisions were often rendered which were unfavourable to their best friends and strongest supporters, thus demonstrating their impartiality and rectitude.

Meanwhile, the shrine of Delphi was arising to its great power under the brilliant leadership of the medium whom history has known as the god Apollo. Delphi was much nearer to Athens, to Corinth, to Argos, and the other large centres of population, being 150 miles nearer than Dodona. Apollo organised the Olympian Games, and attracted large crowds to his shrine. Dodona felt the effects of the rivalry, and organised the Naïan Games. It is said that, in its bid for popularity, Delphi was not always scrupulous regarding its methods, while Dodona, despite the disadvantage of its distance, is credited with being incorruptible and unswerving in its rectitude.

For untold centuries the mediums of Dodona gave to Greece the wisdom and guidance which was no small factor in that greatness which has inspired the admiration of people down through the ages unto our own time.

Then there happened a great error in connection with a message from one of the mediums—a message which involved catastrophe.

Athens was planning a military expedition to Sicily, and consulted the mediums regarding the plan. The expedition was sanctioned, and then the question was asked as to the numbers of warriors required to conquer the enemy. The answer came back that four hundred would be sufficient. That number accordingly was despatched. The enemy proved to possess a large force, which hopelessly outnumbered the four hundred, and the whole expedition was massacred.

The medium may have erred, or the conditions may have changed in the time elapsing between the message and the despatch of troopships; or the Sicilians may have been overwarned and had time to make alliance with some other people; but whatever the reason, some of the best blood of Athens was drained upon a foreign field, and the bereavement of the families was supplemented by the blow to Athenian pride.

The mediums were held responsible, and the people went to Dodona in great anger. They killed the mediums who had not already fled; they sacked the temples.

A few mediums returned to restore the shrine, but with little success. After several generations a certain amount of prestige was regained, because, above the great error, there were many centuries of abiding service and honesty of purpose.

Athens always was devoted to Dodona, and clung to their faith in the shrine of the great Zeus, despite the memories of the massacre; even in the last days of Athenian independence as a free state they zealously consulted the mediums. But the temples were again ravaged by the Romans for some unknown reason, then were wrecked by conquering Romans because of the advice given the Greek armies to the detriment of the Romans. What little was left was completely thrown into ruins by the Thracians at a later date. By the first century B.C. the temples at Dodona were deserted, the beautiful groves of oaks which conveyed the voices from the world of spirit were cut down and sold for firewood, so that a few struggling mediums might eke out a miserable existence. Dodona became a mere tradition, and the shrine of the great god-medium, the cradle of religious life in Greece, was buried under the ruins of its own temples, and forgotten for twenty centuries.

The silver lining to the cloud is in the fact that the mediums covered the forty-five metal scrolls upon which were written those questions which accurately convey to our day the mediumship and communication of those ancient times.



Common Sense and Immortality.

By JAMES LEIGH.

THE question as to whether, with the dissolution of the physical body, mankind still live on in another sphere or under other conditions, has always been a subject of extensive controversy, since human curiosity first became manifest.

The ancient tribes were individual in their conceptions of the matter, and wide and varied were the different theories and ideas they formed. Some, for instance, believed in the various aspects of the theory of Reincarnation, which philosophy is still striving to revive. Others advocated the materialistic principle; others thought that, with the coming of death, their brave were received up into the heights where old warriors had preceded them; still others believed in an evolutionary principle such as characterises Modern Spiritualism, and scores of other variations of these various theories.

Gradually, by a process of Evolution, it might be said of these various views have to-day dissolved themselves into three different forms, each quite separate and distinct from its fellows:

Firstly, there is the Christian school.

Secondly, the Materialistic school.

Thirdly, the Spiritualistic school.

In an endeavour to apply commonsense to the problem, let us consider these three great central movements in group form, asking ourselves at the same time "Which prove its theories?" What is our conclusion?

THE PSYCHIC CAN STAND THE TEST.

There is essentially only one which can stand the test of research and question. That is the Modern Spiritualistic movement: it has not only proved its theories, but actually originated them upon the foundation of proof. It is the only movement which grants a free license to its followers to investigate all competing science and religion:

it is sure of its facts, and can afford to permit its advocates to question freely every competitor, so that they may be aware of the conditions obtaining outside their own ranks, and thus have their faith in their own movement even more strengthened. Modern Spiritualism is powerful without its phenomena, but more powerful still with it.

Supposing, however, that we, as Spiritualists, could bring forward no proof to demonstrate the truth of all our principles, in what position should we be placed? At first sight we might be judged as a movement akin only to Christianity, owing to the fact that we would be then building our creed upon theory. A closer investigation would, however, show that our principles—were they merely theoretical—are *reasonable*: much more reasonable, in fact, than those advocated by the modern "Christian."

Let us, then, consider the Christian school's teachings. As a mere scribe, I interpret the Christian's belief of death as similar in more respects than one to that of the Materialist. They consider, so far as I can see, that a man when dead is dead; that he will continue to be dead until the remote day of the general resurrection. His future, after lying unconscious for an undetermined period, is called Heaven, where he will be grouped with other pre-humans, and each selected as respective members of a band. Or he may be called, after his "death" sojourn, to a less congenial abode for eternity.

Could either fate be looked forward to with pleasure? Let us be truthful for once, and answer negatively.

CHRISTIANITY PAGANISM?

A simple and perhaps correct explanation as to how this belief of death originated might be dug out of the religion of our forefather cave-dwellers, who had not developed the faculty of seeing any further than the surface of things. When a member of their tribe was called onwards, what more simple explanation of the phenomenon could be formulated than that he was unconscious: merely waiting to be judged at the end of the world?

Daily we are being faced by statements by courageous vicars that Christianity is but a mixture of Paganism, etc. There is ground, undoubtedly, for these allegations, but one wonders what a different Christianity (and, incidentally, world) there might have been were the ravings and cunning of Constantine only stemmed before he laid hands on the teachings of Christ. In Modern Spiritualism, however, those psychic truths have survived, and it is, therefore, one of the objects of that movement to propagate them freely to all, irrespective of present creed or class.

Imagine, for one moment, the amazement and discord there would be in Heaven were Smith and Jones, who had been calmly sleeping for a couple of thousand centuries, suddenly awakened and given wings, and made to understand they were angels. Would Smith and Jones be any happier, or live more peacefully above, than on earth? What of Brown and Dickson and all the others? Could there possibly be enjoyment for all, each on a different plane mentally than his fellows, in such a life?

The thing is farcical and impossible to the extreme. Were it even possible for Christianity to demonstrate these theories by proof as Modern Spiritualism can its facts by means of psychical phenomena, no normal, thinking man would be easily convinced even then of their alleged truth.

Years ago, when education was sadly lacking, compared with the system set up by the various authorities to-day, man might have been satisfied with mere guesses at the truth, but in this fact of education lies the very explanation of the loosening grip of the church. Man has suddenly come to know that he has thinking powers which have been lying dormant too long; he is using them at last, and it is this alone which accounts for the existence of Materialism in modern times. Such men have yet, however, to come in contact with Modern Spiritualism. The Materialistic movement offers nothing in the way of devotion, worship, sacrifice, or service. Having as its central principle "Death ends all," we must, of course, expect this.

THE MEMORY LAYER.

The psychologist tells us that there is a layer in man's mind in which every thought and action since his birth is stored away. This has been demonstrated time and again

by the psychologist. The question is, however, what is this layer for?

If there is no part of man's stature unnecessary, there must, of course, be some reason for this layer. Psychic science demonstrates to us that with death there is the opening of new life; that man is not one whit changed after this transformation from body to spirit, but is actually *what he has made himself*. Smith, after death, is similar to Smith before death, except that he possesses greater possibilities of self-improvement. Here then is a *mental* inference of survival. Man to continue at the same and identical point after death from which he left off at the moment of death, must possess and have in store all his previous thoughts and actions; in other words, *his character*. It is here that we may find the use of this mental storehouse, which no Materialist can provide.

A religion which can offer the truths and beauties (and prove them) which Modern Spiritualism stands for, must assuredly grow in quality and strength. There can be no doubt to any thinking man who has participated in the activities of the seance room, or even brought his mind to bear upon the teachings of Spiritualism, that its hypothesis is both reasonable and logical. It is a philosophy of progression and unfoldment. It teaches self and mutual betterment. It shows that man's purpose on earth is to perfect himself for a life where harmony and love are the chief attainments.

It is the only system of religion which demonstrates its truths: truths which consist, in a word, of the evolution of the soul, an operation extending into untold heights and depths. It does not teach that we shall come suddenly face to face with our Creator, but that life is essentially progressive, and its purpose a training school here for higher and nobler things further on.

Such a religion, and it only, can stand a common-sense test. Let us spread it more fully, so that greater comfort may be the lot of all humanity.

Pioneers in Spirit.

By V. MAY COTTRELL (Napier, New Zealand).

THE more fully individualised people in all ages and all climes have ever striven for freedom of thought and action. Countless numbers suffer martyrdom, in varying degrees, even at this day, rather than yield to the crude dictates of their less enlightened fellows. They prefer ignominy, abuse, and even death itself rather than allow themselves to be compressed into the narrow mould wherein the great bulk of people are content to dwell.

New thoughts, new ideas and inspiring beliefs come to those whose minds are open to receive them. Once having taken possession of the human consciousness this spiritual enrichment means more to the fortunate individuals who possess it than even life itself. Hence their utter refusal to bear the galling yoke of mental slavery.

These sturdy pioneers, in the realm of thought, feeling and emotion, are the advance guard of civilisation. To them belongs the honour of breaking fresh trails and marking out new paths in the dense, dark jungle of a materialistic conception of life. Thus does the consciousness of mankind gradually evolve through the influence of those valiant souls, who, venturing out alone upon voyages of discovery into the realm of spirit, return with new knowledge in their minds and fresh hope in their hearts. These folk are the leaven, the recreating, renewing power gradually permeating the whole lump of human consciousness, raising it to higher levels of understanding and enlightenment.

Not only by a prolonged study of old and tried methods of living and working is new and valuable knowledge acquired, but by a constant pressing on towards new viewpoints. New vistas open up before those whose minds are freed from pre-conceived ideas and false assumptions. There is an inner guide, in each individual soul, who cannot err, and in whom all knowledge is centred. It is the first duty of every individual to seek diligently that they may

find this hidden source of wisdom and power within their own natures.

Not far off, in dim, remote regions, does the God whom mankind seeks so ceaselessly, dwell. The innermost being of each one of us is His constant refuge and chosen abiding place. It is just because the great bulk of humanity persists in visualising God as a being apart from themselves that they fail to find Him. He is the marvellous indwelling spirit of Good, whom wonderful and highly-evolved personalities have ever recognised (in part, at least) and claimed kinship with, to the utter mystification of their fellows. A joyous union with the good that dwells within each one of us is all that is necessary to salvation. For salvation simply means a happy release from the fears, sorrows and dangers attendant upon the blind gropings and grovellings resulting from ignorance of spiritual verities.

The light of truth filters slowly but surely into the minds of the people, however, seal them as carefully and painstakingly as they may. This is because the knowledge that lies hidden with their own inner natures is so constantly seeking recognition by their conscious minds.

It is through constant contact with this larger self, and a growing realisation of all that it implies, that great personalities are evolved. It is the conscious union with the inner self, who sees and recognises truth, the being who acts in perfect accordance with law under all circumstances that brings to the individual power and dominion over him.

Outside influences affect character to a certain extent but it is the response to the inner urge, or the denial of it that really makes or mars each one of us as we journey through life. The widely varying degrees of spiritual unfoldment, so apparent amongst human beings, is due, not to the number or quality of past lives, but to the strength or weakness of the materialistic armour in which their mentalities are encased.

A constant denial of that better self ruins character and encourages vice. But the good remains—even in the most depraved human beings—and must come to the surface eventually. A willing surrender to good means a constantly developing personality, and one in which new and more pleasing attributes are continually appearing.

Good is never static, but ceaselessly endeavours to express itself in every phase and department of life. Hence the immense power it wields in human lives and affairs. When it is freely admitted into men's minds it becomes life activity and the mighty driving force which is at the back of all great, worth-while undertakings, whatsoever their nature.

The force of good can overcome evil in the individual, the community, and the national life. Good is real and actual in that it alone endures when all else vanishes. Evil is not real, for at the coming of good it flees away and is no more. Its grievous effects oftentimes remain for a season but presently even these disappear from sight. But good, once it is brought into being in a human consciousness, can never be lost. It may be obliterated for the time being, but every existence may be denied and its latent powers scoffed at, but it is there, nevertheless, and must spring into life and dominance at some future period in the life of the individuals.

Powerful as the forces of evil appear to be, they are no match beside the positive power that is to be found in even a small portion of good. Once human beings learn how to release that immense, beneficent power, all their pains and sorrows and tribulations will fly away forever. For the purified and enriched human consciousness will then see and know good only, and because of this clearer perception and willing acceptance of the dominance of good, the great indwelling spirit of Good will manifest mightily and continually in the everyday lives and affairs of human beings everywhere.—FROM THE "ZONIA SCRIPT."

LIFE is not so complex if we do not persist in making it so.

COMMERCE is the mutual interchange of the necessities of life. Religion is the mutual interchange of spiritual blessings.

"Our Life Hereafter."

REV. C. D. THOMAS ON THE FUTURE STATE.

THE Rev. C. Drayton Thomas, of Bromley, Kent, came on a recent Wednesday evening to the Victoria Hall, Hebden Bridge, by the invitation of the Hebden Bridge Spiritualist Church, and a large audience listened with keen attention to an interesting lecture on "Our Life Hereafter." The assembly included many people of other denominations.

Mrs. Jessie Greenwood, J.P., who presided, said that those who were interested in Spiritualism were now far more numerous than they were a few years ago. The members of the local Spiritualist Church were ambitious: they were glad to have secured the services of such a noted lecturer and would like also to hear the Rev. G. Vale Owen and Mr. Arthur Conan Doyle.

SIGNS AND HINTS.

Rev. C. Drayton Thomas said it was remarkable how seldom people talked to each other about the life to come and what they would do there; for it would be so much more interesting, and whereas we only spent a short time in this life, all the rest of our time was to be spent there. The New Testament told us very little of the life beyond; although our Lord said it would be very much better, details were not given. Perhaps the world was not then ready for the knowledge, but there came a time when it was ready, and God had all the time been giving the human race a hint that it was possible to learn about the life beyond from those who had already gone; that it was possible to have communication with those who had died. The life beyond was proved over and over again by spontaneous happenings, such as curious dreams, visions, apparitions, and voices, as recorded in Scripture, and now occurring more frequently than ever. He was sure that our Heavenly Father's meaning in these happenings was to give a hint that there was something worth studying. Spiritualists were the people who were taking that hint and acting upon it. One of the signs was the lightning. Seven thousand years ago man was seeing the lightning. Its blinding flash was an assurance that there was light. It had power and heat as well. Light and power and heat were things that the human race needed for its welfare. God gave man the hint that there was something in the lightning which, if he could only learn the underlying laws, would be of use to him. A few keen-sighted thinkers took the hint and studied the laws of lightning, and to-day we had the use of electricity, with its light, heat and power harnessed for man's use. Similarly when there came a dream which was something more than a dream, or a voice or apparition, it was a hint that those who had passed through death were within reach if we could only learn the underlying laws. We had not yet discovered much, but we knew there had never been a spontaneous happening unless conditions had been ripe for it. No instrument had been made to receive communications from the world beyond. There was only one instrument, the human brain, and there were gifted people through whom messages could be received, just as one could receive messages through the telephone, or as one tuned in to the radio.

"LIFE TRANSFORMED."

For more than a dozen years, continued the lecturer, he had made a study of the laws by means of which one could talk with those who had left this life. Twenty times a year during that period he had spent an hour with one of the most gifted mediums in the country. He had communicated with his father, sister, and grandfather, and had received messages from them, messages of so intimate and reminiscent a nature that they proved beyond the shadow of a doubt their truth and genuineness, and the identity of those with whom he conversed. The result was that life had become transformed for him. He had learned many things which college had not taught him, and he now saw the meaning of life as he never learned it from books on philosophy. This new knowledge had helped him in his endeavour to live a right life, more than anything else since the time when he was called to the ministry.

The lecturer went on to give many instances of communication with departed relatives as absolute proofs which got round any critics who would describe them as due to imagination. The communicators were able to prove that they were themselves, that they lived, loved and remembered us and were often with us, and could describe many things in our past. It meant comfort for the bereaved; it meant hope and joy.

Relating something of what his friends "on the other side" had told him, the lecturer said that there the young grew up to maturity, but did not grow old, and the old grew younger. There were no infirmities or illnesses, no weaknesses of mind, no physical disabilities. They were awake, while we on this side were not fully awake. Sometimes in this world there were moments when one felt keen, quick, and exalted: that was the state of those who had passed on. Besides being a great comfort, this knowledge of communicating was a considerable help to the religious. Sometimes Spiritualism had been handicapped by unscrupulous people, but that could be said of all religions. In past centuries some of the most deplorable things had been done in the name of Christianity, so it was not surprising that a wonderful thing such as psychic power had sometimes been basely used. If a man wished to be helped, he knew of nothing, apart from relationship with Jesus Christ, which would help him so much as getting into touch with his loved ones who had passed on. They tell us (proceeded the lecturer) that it was not difficult to die; that when people go suddenly, as in the shock of battle or accident, it is difficult to make them realise that they have passed over, because their senses have changed to fit their new surroundings.

THE OUTLOOK UPON DEATH.

Concerning the outlook upon death, the lecturer once had feared it as a weird and strange shock, but now he knew that it would not be so. Uninspired imagination made bogeys instead of blessings. If only we would stop frightening ourselves, would trust God more for the best, it would make all the difference. Those who had passed on lived in a world which would be invisible to our senses, but which was to them as real as this world was to us. There was no night there. The atmosphere was full of life. There was a radiant, warm light, which became lighter as one reached the higher realms. Those who passed over found themselves in realms which were suited to them. People who had lived dark and cruel lives would find themselves surrounded by those of like nature, and there would begin the training for a better life. If one was just and kindly whilst on this earth, he would get amongst those who were of the same disposition, prepared to help others. The conditions of life beyond death were such that one reaped the result of his life on earth. He went to the place which his nature decided, as simply and automatically as corks floated and lead sank.

We should be what we made of ourselves here. That was what religion meant: to grow in character and become good and true, in order to become fit for our Father's home. Those who could not make themselves thus fit would have to remain in the lower realms beyond until with difficulty and tears they began to fit themselves for a higher life. In the other life there were fifty times more chances of occupation. They needed no food and drink, but they wore clothing which they could make by hand or sometimes by an act of will. As they rose higher and higher they acquired more will-power. Musicians found themselves in heaven indeed, and artists had infinitely more scope than they had on earth. Here one of the greatest tragedies was loneliness, but there one was surrounded by kindred souls. God had given us good things here, but the best remained to be experienced in the hereafter.

A cordial vote of thanks to the lecturer was proposed by Mr. Linney and seconded by Mr. Butterworth, of the Sowerby Bridge Spiritualist Church.

"LOVE your enemy, bless your haters," said the Greatest of the Great.

HAVE FAITH, have faith! We live by faith, and all things work together for the good.

The Passing of a Lady Disciple.

FROM OUR SPECIAL CORRESPONDENT.

WITH the sudden death of Miss Ellen Steel Morgan, which took place at Monkwearmouth, Sunderland, recently, there disappeared the last surviving link with a family that was at one time famous in the ranks of Phrenology and Mesmerism. Miss Morgan was the only daughter of the late Professor Nicholas Morgan, who was not only the author of well-known standard works on Phrenology and kindred subjects, but was also a popular and successful lecturer as well. Indeed, it is not too much to say that it was largely owing to the strenuous work of Professor Morgan fifty years ago that Phrenology passed—in the North of England especially—from the realm of amused scepticism into one which commanded earnest and serious attention.

Miss Morgan, who was herself gifted in many ways, was a devout disciple of her father. In the early eighties she and her brother, the late Mr. Tom Morgan, took part in work which involved visits to almost every important town in the United Kingdom.

In addition to expounding the principles of Phrenology, Professor Morgan gave unique demonstrations of Mesmerism. One of his "star" turns was to invite volunteers from the body of the hall to undergo experiments on the platform. He was very successful in establishing—to unprejudiced minds—the reality of a vital ether which passes from the mesmerist's hands while operating. He accepted the view of Swedenborg, who held that "a sphere emanates not only from angels and spirits, but also from everything which is seen in the spiritual and natural worlds, from trees and their fruits, from shrubs and their flowers, from herbs and grasses, and even from earths and their particles." In the course of his experience he gave demonstrations before medical men, and before the Society for Psychical Research. It may be mentioned that Mr. Morgan was a wonderful healing medium. Agnostics, in his day, resisted the doctrine of "vitalism," or the "magnetic fluid," believing that this idea would land them in Spiritualism.

Miss Morgan was a true believer in Spiritualism. In recent years she has been actively engaged upon work of an educational nature in the British Isles. During the war she was in Ireland, where she experienced one or two strange adventures, which she was accustomed to relate with peculiar wit and zest.

One of her last acts was to show to the writer of the present article the original copies of her father's literary works, of which she was immensely proud.

Throughout her life—and she was upwards of 70 years of age—Miss Morgan was passionately fond of children, and through her death many little ones in the North of England lose a kindly, generous and sympathetic friend.

Her funeral was well attended, and among those present were Captain Hutchinson, Mr. Auld, Mr. Dale, and Mr. J. Rutherford.



No one can be more wise than destiny.

AMBITION is like the sea wave, which the more you drink the more you thirst.

RELIGION is not a thing for special hours or special days, but a reality permeating the whole life.—LODGE.

THE Rev. George Ward notifies us that the "Psychic Book Shop" which has been conducted at 104, Foxbury Road, Brookley, has now moved to new quarters at 106 Stanstead Road, Forest Hill, S.E.23, in the vicinity of the Beadnell Road Church.

BRISTOL.—On Sunday, August 25th, at the evening service of the Bristol United Spiritualistic Church, the naming ceremony was performed upon the infant daughter of Mr. and Mrs. L. Beard. Mrs. A. Hoskins officiated, and the little one was given the name of Jeanette Irene, and the spirit name of "Lily." There was a large congregation present on the occasion, and the service was most impressive. Mr. Bowsher ably presided at the organ.

Spiritualist Extension at Heckmondwike.

NEW ROOMS in Walkley Lane, Heckmondwike, of the Spiritualist Society recently acquired to accommodate their increasing numbers, were opened on Saturday noon, August 17th, by Mrs. Ramsden, of Brighouse, the presence of adherents from Dewsbury, Cleckheaton, Brighouse, and other districts.

The door was unlocked by Mrs. Ramsden, who followed inside by members of the committee and congregation. Mr. J. Martin (president) was in the chair at opening ceremony, and was supported by the Rev. S. Britton (Moravian Church, Heckmondwike), Mrs. Ramsden, Mr. G. V. Wilson, Cleckheaton (President of the York District Council), and officers of the church.

Mrs. Ramsden congratulated the members of the Heckmondwike church on the step they had taken in securing more suitable premises, and hoped it would result in greater interest in the movement.

A bouquet was presented to Mrs. Ramsden by Miss Mavis Hobson.

Mr. J. Brooke, one of the oldest members, traced progress of the movement in Heckmondwike from its inception, and said it was on March 26th, 1887, that Messrs. Nicholson, Ewart, Hoyle, A. Crowther, and Amos Wall (Cleckheaton) first met to study Spiritualism in Mr. Hoyle's bedroom at Primrose Farm, Liversedge. He joined a little band in April, 1889, and had noticed with pride and satisfaction the growth it was making all over the country. The early pioneers had to suffer much persecution. It was no uncommon thing for some of them to return from meetings to find the exterior of their houses covered with offensive matter, and people had been discharged from work for adherence to Spiritualism. They had also, with ridicule from some of the clergy, but he was pleased to say that more tolerance was now shown.

The Rev. S. L. Britton, who was most cordially received, said that was the second occasion on which he had been invited to attend the opening of a new Spiritualist Church in the Heavy Woollen district, the other one being at Dewsbury. Perhaps some of them were wondering why he was on that platform. There was nothing of the high and corner business about his support of Spiritualism, and his views on the subject were well known to members of the church. The first reason for his support was because truth was bigger than any name, whatever that name might be. It was even bigger than Spiritualism. He was very doubtful whether all of them, though representing various views, were big enough for the whole of the truth. He was, however, out to show his sympathy with a band of people who like himself, were seekers after truth. That building had been opened as a sort of temple of truth, and he urged them to be sure that they sought the primary truth and not merely phenomena. They might get the one and not the other, but if they got the truth the signs would follow. They might have wonderful working signs, but they might be minus the truth, which was after all what they should all times seek. He wished them God-speed in their work and would watch their future progress with interest.

The Chairman thanked all those who had worked so hard in preparing the rooms and in making that occasion so successful. They were very grateful to Mrs. Ramsden, the Rev. S. L. Britton, and the other speakers.

About 200 sat down to tea, which was prepared by the lady members of the church. This was followed by an enjoyable entertainment.

Mrs. Playforth, of Leeds, dedicated the church to God on Sunday afternoon and also conducted the evening service.



WHEREVER perfect love and willing service exist, there already is the Kingdom of Heaven.—LODGE.

RELIGION is that science and philosophy which examines the links binding us to the First Cause or the permanent Mind of this Cosmos in which we live and move and have our being. Science and religion are thus indissolubly united.—G. P. YOUNG.

NEWSY NOTES.

THE LAWS OF MOTION.

It is only within comparatively recent times that we have come to understand that everything which the physical and physical sense organs register, is a manifestation of waves tuned to certain speeds. A block of ice, for instance, is the manifestation of atomic life moving at a speed of which the form mentioned is the result. We can subject the ice to heat, and thus, quickening the rate of motion of its particles, produce water. The water, under more intensive stimulus, can in its turn, be changed to steam. But the matter which composes steam is exactly similar to that which composes ice—the only difference between the two is found in the speed at which they are each vibrating.

VIBRATION.

The word "vibration" is, perhaps, used wrongly in the above sense. It is a term which has recently been much over-worked, and is too often used as a substitution for "motion." Both states are distinctly different. Recently the *Harbinger of Light* touched the subject, and reported Dr. H. H. Sheldon, Professor of Physics of New York University, as having declared that human beings have no existence "in reality," but are made up of waves. "The further we delve into the ultimate structure of matter, the more obvious it becomes that nothing exists except in wave form," he stated. "The effects of outside radiations on us are just beginning to be understood. Ultra-violet light is coming rapidly into therapeutic use; X-rays can produce mutation of species; radium is used to control cancer. Can we not look forward to the increasing use of radiation in medical treatment, when we ourselves are wave phenomenon?"

SUSCEPTIBILITY TO "WAVES."

It is a generally accepted fact by Spiritualists that man is composed of a physical and a psychical or soul body. The psychical form is defined as similar in detail to the physical frame. The sense organs of the physical body are only susceptible to "waves" which come within their appointed span. The clairvoyant does not see by the physical eye nor the clairaudient hear by the physical ear—these latter are incapable of registering colour or sound of a psychic (higher vibrational) order. The earth-bound spirit appears often to be unaware that he has actually passed over: although occupying a psychical body he cannot tear himself away from the lower earth "waves." This is significant, for it demonstrates the fact that, although possessing all the organs in his spirit body specially calculated to pick up higher (or psychic) vibration, he is unaware that his plane of registration has changed. Although that which we call "mediumship" here is a perfectly natural means of inter-communication in the other world, it is coincidental that on both planes conscious and systematic development is often necessitated for its effective evolution.

PUBLICITY AGAIN.

A "Reader of Thirty-five Years' Standing" takes us to task on the note on publicity published in this feature in our last issue. He adopts a new line of retaliation, and states that were we fully conversant with the subject ourselves THE TWO WORLDS would be read by almost every individual. At the outset, we should like to make it clear to our correspondent that it is not our intention to follow the wild schemes of Lord Rothermere and the *Newcastle Evening World* in an effort to evoke further net sales. A newspaper and a periodical of the type of this journal are, our correspondent must remember, two very different things: whereas the one is produced to interest everyone, the other confines its scope to one particular subject, and therefore appeals solely to that section of the populace possessing identical interests. Candidly, we do not think that the lack of publicity in Spiritualism can be attributed to its press. Only recently two of its official organs have had to seriously consider the suspension of publication as a result of lack of support and personal propaganda on the

part of their readers. Somewhere someone is shirking that publicity work which, as honest Spiritualists, they should be doing. The best method of advertising, every agent will tell you, is that which involves personal approach. And it is just here, we believe, that the Spiritualistic movement is lacking.

ANOTHER "EXPOSURE."

All the old arguments against Spiritualism have been blended together by a contributor to the *Northern Weekly Gazette*, who, with much quoting of biblical texts asks the surprising question: "Why does God so hate Spiritualism?" The tone of the article may be summed up in the following brief extract: "Every year Spiritualism sends its quota to the lunatic asylum. The Bible in all its doctrines denounces it, and many homes have been broken and many lives have been ruined by this—truly called—doctrine of demons. The Bible is the only lamp with which God illuminates the future." A correspondent asks us to reply to the attack, but we will say quite frankly that we believe it would only be a waste of time and space to do so. The arguments brought forward have been exposed times without number, and, moreover, it is quite impossible to argue with a Christian who, upholding the Bible as the actual word of God, will not accept facts clearly and naturally daily demonstrated. But the best Spiritualists have often graduated from the antagonistic school, and we should not at all be surprised to see the writer of this article shortly repudiating, after some serious investigation, the wild assertions now made. With all due respect, however, we should have accepted his criticism more kindly had he become conversant with the fundamentals of the movement before rushing into print with an "exposure" of the whole structure. We have repeatedly asked for particulars of a dozen cases of lunacy due to Spiritualism. We have yet to find them.

OBSERVER.

AN ANCIENT PRAYER.

This prayer was found on the walls of an old cathedral in the little town of Chester-on-Avon in England. There is much robust commonsense in it, though we cannot locate Chester-on-Avon as a cathedral city.

Give me a good digestion, Lord, and also something to digest.
Give me a healthy body, Lord, and sense to keep it at its best.
Give me a healthy mind, good Lord, to keep the good and pure in sight,
Which, seeing sin, is not appalled, but finds a way to set it right.
Give me a mind that is not bound, that does not whimper, whine or sigh.
Don't let me worry overmuch about the fussy thing called I.
Give me a sense of humour, Lord. Give me the grace to see a joke,
To get some happiness from life, and pass it on to other folk.

Copied from a Canadian paper by John G. Wood, Dip. SNU.

TRUTH always grows in light and beauty the more it is uncovered.—LODGE.

WE are all changed by still degrees; all but the basis of the soul.

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AT ITS REGISTERED OFFICE,

18, CORPORATION STREET, MANCHESTER,

Where all Business Communications should be addressed.

SUBSCRIPTION RATES TO ALL PARTS OF THE WORLD.

One Year, 10/10; Six Months, 5/5; Three Months, 2/9 post free.

Editor and Secretary: ERNEST W. OATEN,

To whom all communications should be addressed.

Cheques and Drafts should be crossed "— & Co." and made payable to The Two Worlds Publishing Company, Limited.

Bankers: Williams Deacon's Bank (Corn Exchange Branch)

"The Two Worlds" can be obtained of all Newsagents.

The Editor will not undertake to be responsible for any rejected MS., nor to return any contribution unaccompanied by a stamped and directed envelope.

FRIDAY, SEPTEMBER 6, 1929.

Pure Gold Needs No Gilding.

SOME years ago we attended a committee concerned with hospital work, the chair being taken by the Bishop of the diocese, and the majority of the committee consisted of clerics of many denominations. The Bishop, in opening the meeting, alluded to the loss the committee had sustained by the transition of one of its clerical members. He expatiated on "the good work which had been done by the deceased, and expressed the opinion that the arisen member would be delighted to know that his good work was being carried on," and that "our deliberations would give him pleasure." He further expressed the opinion that the deceased could influence that meeting, and strengthen them in carrying on the work. At the conclusion we approached the Bishop, and expressed our gratification at the tenor of his remarks, adding: "As I represent the Spiritualists on this committee, I am particularly pleased to note your conviction that we can add to the pleasure of the deceased, and that he can aid our work. Do you really believe, My Lord, in the principles you have expressed?" Turning up his eyes and fumbling the seal at the end of his watch-guard, the Bishop replied: "Oh, I am bound to believe that the sainted dead are ever near us, but I would not be prepared to predicate the exact degree of nearness." To which we perhaps brutally replied: "Come down! I am not talking about the 'sainted dead,' I am talking about the late Mr. ———." The Bishop hurriedly left.

There are some people who imagine that bare facts are heightened and improved by the use of elegant words. We yield to no one in our admiration for the man who can express beautiful thoughts in beautiful language, but there is a tendency to-day to indulge in adjectives and superlatives as a mere habit. We are continually hearing such expressions as the "dear spirit friends," "our angel guardians," and "our beautiful ism." Too often such expressions merely lead the sane man to the conclusion that he is in the company of a credulous individual with a vivid imagination, who values a thing according to its power of appeal to his emotions. We think it is obvious that if a thing is true, it cannot be made more true by wrapping it up in a medley of words, a large proportion of which are drawn, not from the facts themselves, but from the imagination of the relators. Sloppy sentimentality is a poor substitute for hard scientific fact. A fact is so powerful that it can speak for itself if fairly and bluntly stated without the trimmings which an artistic or emotional nature delights to add thereto.

Probably no movement has suffered more from these tendencies than that of Spiritualism. In its first aspect it is a clear and pure scientific investigation, and the best evidence consists of a plain and ungarnished observation and tabulation of the facts, since it is the facts which matter

and not people's opinions concerning them. If a recognised voice speaks a veridical message through a suspended trumpet, we are face to face with a fact which demands explanation, and in trumpet phenomena the most reasonable and rational explanation to cover the facts generally consists in the hypothesis that some deceased person is endeavouring to communicate with his friends. Such a fact is so tremendous in its import, that nothing is really added to it by describing the seance in glowing terms, alluding to the phenomena as stupendous or colossal, or to the personality of the communicators as glorious, spiritual, wonderful, etc.

There are, of course, a large number of individuals in the world of artistic temperament who mentally perceive behind the things which appear the existence of a greater cause, but the scientific mind is content to deal with what happens and to leave the postulation of causes until such time as the accumulated evidence enables him to form theories based on accurate observation. The artist may go into ecstasy over a sunset, but the meteorologist deals with the bare facts. The artistic aspect may be apparent to some people; the actual facts must be apparent to all.

Talking one day with a Roman Catholic friend, we expressed surprise that a man with some scientific knowledge and a rational outlook on everyday life, combined with a business temperament, should be so enamoured of the ritual of the Roman Catholic Church. His reply was straight and to the point. "Well," said he, "you cannot deny that it is a beautiful service." He who was fond of art and music found in his creed a combination of a picture gallery and concert hall. It satisfied his need on purely emotional and artistic grounds, though further conversations showed that on spiritual grounds he was as much at sea as many men who profess no creed at all.

Quite recently we visited an old church which dates from Norman times. Despite modern renovations, it excited our admiration and awakened a spirit of reverence, until we came to the main entrance, where some "vandal" had erected at great expense a mass of oak panelling containing the names of the men of the parish who had fallen in the late war. It was a costly piece of work, elegantly decorated in scarlet, gold and blue, but however beautiful it may have looked in its proper place, it was totally at variance with the whole spirit of the church in which it found its home. So it may be true that elegant language has a place in poetry and art and literature, but in dealing with Spiritualism and communion with the spirit world we are dealing with hard matters of fact. It is of the first importance to determine whether those whom the world calls dead still live and communicate with those on earth. If that be a fact, then nothing is added to it by talking of the "sainted dead," "our dearly beloved," "our dear angel guides," and such like terms. They may impress the ignorant, but they only disgust the scientific and thoughtful.

In ritual, sacerdotalism, form and ceremony, the emotional and elegant may have its place. Too often it is a cheap and nasty substitute for real reverence and real spirituality, but in the investigation of the relationships between this world and the next we cannot be on stronger ground than in sticking to hard facts and explaining them in sane and orderly terms. Many of the movements which have branched out from Spiritualism have appealed to the artistic, the semi-cultured and the emotional, by concentrating upon certain phases of psychic investigation which lend themselves to a jargon of oriental metaphysical and metapsychical words which impress the shallow, but none of these branches have, we think, added anything to their scientific appeal; and we are quite certain they have added nothing to our scientific knowledge by the use of a jargon of words which are used in so loose a manner that they contain nothing exact and may mean anything or everything, or nothing.

Let us, then, be orderly, and avoid that theatrical use of superlatives which merely reveals the superficiality of those minds who use them.

IRON will fuse and marble melt, but the past remains the past.

CURRENT TOPICS.

AN OPENING FOR INVENTORS. The Society for Metaphysical Study in France has opened a competition to inventors of all countries with the object of discovering a simple and practical apparatus which would permit mediums to receive spirit messages without the intervention of the subconscious element which too often characterises so-called spirit messages. They offer prizes of 8,000 francs and 2,000 francs to the successful competitors, and the competition closes on December 31st, 1929. A committee of six persons will be set up to examine all the apparatus and suggestions sent in and to adjudicate upon them. All correspondence in the matter should be addressed to M. Jean Meyer, 11, Avenue des Tilleuls, Villa Montmorency, Paris.

OUR PRAYER BOOK PUZZLES THE CONTINENT. The August issue of the Bulletin of the "Spiritualists Union of France" contains a noteworthy paragraph concerning the controversy raging in this country over the Prayer Book. It says; "England presents a spectacle which is difficult of comprehension to French people by their contemporaneous and passionate discussions concerning a certain Book of Prayers. It is difficult to understand the action of those who wish to conserve dogmatic opinions as a first importance. The Spiritualists' National Union and the British Spiritualists' Lyceum Union offer a pleasant contrast to the above state of things, a state which is disappearing throughout Europe."

THE CORONER'S VERDICT ON SUICIDE. The Manchester Coroner (Mr. Stuart Rodger) made a pointed comment last week in returning a verdict of suicide whilst temporarily insane, on a woman of 61 years. "It is a terrible pity," said the coroner, "when people think they can end their existence by ending what they call life. So many people think by ending their life it is the end of all things. That is far from the fact. This life is a mere incident in our existence." Comment is scarcely necessary, but the deceased had left a note referring to pains in her head, and adding, "I must end it all." Gradually the fact is coming home to the world that to cut oneself adrift from our physical surroundings merelyushers us in to a larger state of life where we have to meet the consequences of our past. There is no more visible object on the other side of life than the person who has mindfully tampered with the existence which has been given him for definite purposes.

MESSAGE FROM THE LAST MAN BURIED. The *Daily Herald* gives publicity to a remarkable message, picturing life after death, purporting to come from "the last person buried," which was given by the Rev. B. G. Bouchier, of the Hampstead Garden Suburb, from his pulpit recently. Mr. Bouchier gives us no evidence which verifies the identity of the communicator, but we suppose he satisfied himself on this point. The experience of the deceased is quite in conformity with tens of thousands of messages received from behind the veil. The deceased man describes his own funeral, and alludes to the absurdity of the whole proceedings. He says: "The fact that I, after having been caged like some captive creature for nearly three score years, was at length free to embark on life's most glorious adventure was a fitting subject for felicitation rather than commiseration, never once dawned upon those who so touchingly regretted my demise: 'Four days ago as I lay upon my bed of sickness I felt a prisoner, hemmed in on every side, but to-day I am free.' That is a common experience of deceased persons and the statement is entitled to some respect because it is an actual experience. The deceased adds; 'Whatever my faults and failings, I shall have gradually and painfully to expiate them every one.' That is sound Spiritualistic teaching. He further adds; 'I am scarce any nearer seeing God than you are. I have entered the second stage of life, which is the intermediate life before the judgment. Except that I have laid aside my body, I am no different from you.

The third stage of life is far off. That stage has not yet arrived in the history of humanity. It is termed heaven and hell." This, of course, is merely a matter of opinion, since the deceased cannot have experienced it, and four days are insufficient to make real enquiries.

DEATH CHANGES NO MAN'S OPINION.

The communication is interesting, and lays down more evidence for Spiritualistic claims than Mr. Bouchier is prepared to admit. One of its claims is that the deceased person carries his earth opinions and character with him. That this individual has carried his opinions into the after-life is very plain. He says; "Nobody, it would seem, has yet gone to heaven or hell, because no man has yet been finally judged, and for your comfort no man has yet been finally damned. All who ever lived and died on earth are here where I am, waiting." It would appear that the deceased is as anxious to speculate concerning heaven and hell as he was when here, and his opinions evidently have not changed. We could hardly expect that they would in *four days*. Although he was then communicating with the earth, he was asked the silly question; "Can we communicate with you who are left behind?" to which he replies; "Briefly, I would say that communication, though in rare instances it may be possible, is extremely undesirable. Moreover, it is highly dangerous. If I am allowed to communicate this message to you, it is solely in order to comfort you by the assurance that all is well with us over here, and to beg you in all kindness to leave us alone."

A VICTIM OF HIS PREJUDICES. We will go bail that those were the opinions of the individual before he passed away, and if he had been accustomed to sit under the ministry of the Rev. Bouchier, they are exactly the opinions we should expect him to hold. In a word, the Rev. Mr. Bouchier has stuffed this individual with theological conceptions, as the gramophone company makes a record, and when the communicating machine grinds out the message with which it had been impressed, it must be taken as an evidence that everything it says is true. We had given Mr. Bouchier credit for more acumen. He certainly does not seem to have progressed in his views since the passing of his late churchwarden. That a man who has been four days in the spirit world should have special privileges over those who have been there scores of years is passing strange.

Miss M. E. Kitson.

As briefly announced last week, Miss Mary Ellen (Nellie) Kitson, B.A., of 37, South Street, Savile Town, Dewsbury, daughter of Mr. and Mrs. Alfred Kitson, passed to the higher life during a visit to the Spiritualists' Summer School at Matlock on Friday, the 23rd August. Miss Kitson appeared to be in the best of health on the Wednesday, and was vigorously climbing the peaks and rambling through the dells of Dovedale, but as the result of contracting a chill she was indisposed on Thursday. On Friday a doctor was called in, but this did not prevent her from dressing and going out. Later in the day she became seriously ill, and passed away, retaining consciousness to the moment of death. A post-mortem revealed death from "natural causes," and obviated the necessity of an inquest. Her age was 39. Considerable sympathy is felt with Mr. and Mrs. Alfred Kitson, both of whom are over 70 years of age, in the loss of their only surviving child.

Miss Kitson had a brilliant scholastic career. From the Mill Lane Council School, Hanging Heaton, she passed to the Batley Girls' Grammar School, and won her way by a King's Scholarship to the Leeds University, where she took the degree of B.A., being the first girl from the Batley Girls' Grammar School to secure a degree. Prior to her university training she was a pupil teacher at the Gregory Street Council School, and subsequently went to Bridgford, Nottingham, to a teaching appointment, and later returned to the Mill Lane Council School, Hanging Heaton, the scene

of her early education. During the war when the staff of the Batley Boys' Grammar School was depleted, she taught there for three years, but since 1919 has been on the staff of the Batley Girls' Grammar School. She also taught commercial subjects at the Batley Technical College, and had proved herself a most popular mistress at the Grammar School, where she will be much missed.

Miss Kitson was an enthusiastic Lyceumist, and one of the most popular figures in the Lyceum movement. For nine years she held the position of Hon. Education Secretary of the B.S.L.U., and devoted the whole of her spare time to the cause. From an early age she was her father's assistant when he was Secretary of the Lyceum Union. She was one of the moving spirits in the foundation of the National Spiritualist College, and had also been a conductor of the Dewsbury Lyceum. In fact, she had devoted the whole of her life to the work, and her cheery smiling face will be much missed.

She had sat on the Management Committee of the B.S.L.U., and conducted the "Blue Bell Guide" for the *Lyceum Banner*. Of a quiet and unassuming nature, she was genial and tactful, and was a favourite wherever she went.

The interment took place at the Dewsbury Cemetery, on Wednesday, the 28th August, the remains being brought from Matlock by road. A tremendous company attended at the cemetery, and on the route of the procession. The last rites were conducted by Miss Edith Elliott, President of the B.S.L.U., who was a close friend of Miss Kitson, and was with her during her illness. Miss Elliott was assisted by Mr. G. F. Berry, General Secretary of the S.N.U. The coffin was borne into the church by members of the Dewsbury Church, and from the church to the grave by Messrs. A. T. Connor, G. F. Knott, E. Wilson, G. F. Berry, T. Ellis and W. G. Gush. Practically all the Spiritualist Societies and Lyceums of the district were represented. Mr. A. S. Elliott (Director of Education for Batley) was accompanied by Mrs. H. North, J.P., Chairman of the Board of Governors of the Grammar School, and Mr. G. H. Kilburn represented the staff of the Boys' Grammar School and the Old Boys' Association, while a large deputation attended from the pupils of the school. There were a large number of floral tributes from all over the country, including those of the S.N.U. and B.S.L.U.

Spiritualists everywhere will extend to Mr. and Mrs. Kitson, the latter of whom is in failing health, their deep sympathy in their physical loss.

During the course of an eloquent tribute to Miss Kitson, Miss Elliott said they were met to pay their last respects to one whom they all revered. Nellie Kitson, as she was more popularly known, had been taken from their midst and admitted to the lovely life in a very unexpected way. They had not assembled to grieve, but to rejoice that the arisen one had left the darkness and found the light. Nellie was the beloved daughter of Mr. and Mrs. Kitson, who have given their all for their movement. In Nellie they saw great possibilities, and thought that she would go even further than they themselves had done. That meant sacrifice. She was as delicate as the flowers she loved so well, and was always unselfish. Education was her greatest ideal, and the presence of the pupils from the Grammar School illustrated the esteem in which she was held there. The scholars would know something of her abilities and love and of the service she had rendered to them. "She whom you call dead is alive and amongst you, living as she lived before. A good life is finished, and she rendered service well done without expectation of reward."

At the graveside two hymns were sung, "We Do Not Die" and "Abide With Me," and Miss Elliott conducted the committal service.

The mourners were Mr. and Mrs. Alfred Kitson, Mr. J. Kitson and Lily, Mr. and Mrs. G. Winfield and Florence (cousins), of Barnsley; Mr. and Mrs. W. Wainwright and Miss A. Wainwright (cousins), of Bradford; Mrs. Ambler, Mrs. Slingsby, Mrs. J. W. Wainwright, and Mrs. Joe Smith (cousins), all of Bradford; and Miss P. Beever, Mrs. Levitt, Misses C. Levitt and E. Levitt, Mrs. Alice Munno, Miss Edith Pearson (Middlesbrough), Mrs. H. Beever and Miss S. E. Beever.

Prominent Spiritualists present were; Mr. A. T. Connor (London), Secretary of the College Committee; Miss Hesp (past President of the B.S.L.U.); Mr. G. F. Knott, General Secretary of the B.S.L.U.; Mr. W. G. Gush, Vice President Spiritualist National Union; Miss Law (North-East Lancashire), Management Committee; Councillor Jessie Greenwood, J.P. (past President of the S.N.U.); Mr. A. Smedley (Belper); Mrs. Paling (Secretary of the Joint Education Committee); Miss Halliday (Halifax); Huddersfield Lyceum District Council; Mr. E. Wilson (Dewsbury), representing the Lyceum Union; Mr. T. Elliott (Executive Council of the B.S.L.U.); and Miss Waterman (District Visitor of the Nottingham Lyceum District Council).

A Remarkable Healer.

By HORACE LEAF, F.R.G.S.

THE last few years have seen a striking development of magnetic healing. It appears as if the spirit helpers of various mediums are making a campaign to relieve pain and restore health—a very wholesome and welcome work.

The magnetic healer usually labours under the disadvantage of treating patients who have found orthodox methods useless. This means much more than that their disorders have become chronic; it means that the patients' minds have become more or less "set," and the complaint has become a mental habit. This form of suggestion is known to be one of the most persistent, and requires a change of thought and mood to make cure possible. Nevertheless, such patients are frequently cured in an extraordinary way, and in a remarkably short time, by magnetic healers.

The facts do not support the contention that only functional disorders yield to the Spiritualist healer. There is ample evidence to prove that actual morbid changes of tissue have been successfully treated. Even the medical faculty is being compelled to admit this.

There are in London several excellent healers who have done wonderful work without advertising the fact. I personally know of a number of healing circles under the control of efficient leaders and reaching a large public. The main part of the work is attributed to spirit operators—the guides and controls of the healers; but there must be something outstanding about the mediums themselves who, therefore, deserve some credit.

None of these circles do better work than that under Mr. H. J. Steabben. Mr. Steabben is himself a keen student of spiritual and magnetic healing, and an excellent clairvoyant and psychometrist. Doubtless his psychic faculties enable him to diagnose as well as cure; the percentage in both categories being unusually high.

From time to time I have conversed with people who have gained health through his ministrations, and always they express the hope that he will become better known, so that his benefits may be conferred on other sufferers.

His cures include all kinds of maladies; indeed, as with other natural healers, it is difficult to say what complaint will not prove amenable to his treatment. When he is unable to see his patient personally he treats them at a distance, and the results are sometimes as good with this method as when patients are treated personally.

I have before me as I write a number of letters sent me by individuals who have been cured through this healer, and they often refer to the results of absent treatment as "absolutely wonderful." One lady who suffered among other disorders, from insomnia, assured me that at the hour that Mr. Steabben was treating her from a considerable distance she experienced what she could only regard as a "spiritual anæsthetic." This lady is not imaginative, and herself suggested that it might sound foolish, but the experience was too real to be overlooked. The fact is, she was cured of her troublesome malady, and has remained in good health ever since. Insomnia was apparently the result of a much more serious and deeper

rooted trouble, which promptly yielded to Mr. Steabben's method, and her whole health became normal.

A personal friend of mine who was so seriously ill that her private doctor held out little or no hope of recovery, was cured in what has been justly called a marvellous way. Here is the patient's own testimony:—

"Two and a half years ago I was suffering from a severe nervous breakdown, attended, as usual in such cases, by insomnia, neuritis, indigestion, etc. The severe pains in the body and head were absolutely unbearable at times. I was under treatment by a doctor, who was unable to effect any improvement. The healing I received from Mr. Steabben was 'absent treatment,' and it effected an entire cure in about eight weeks. The doctor who examined me at the end of that time expressed astonishment, and admitted it was not his work. He had looked upon the case as one of hopeless collapse."

There were other interesting factors in this case too long to be recorded here, which, however, add to the extraordinary nature of the cure.

Mr. Steabben seems able to use his psychometrical faculty as a means of bringing about cures from a distance. The mere possession of brooches or other articles much worn by the patients enables him to send healing powers to them.

At the back of Mr. Steabben's operations is, he affirms, a spirit helper who conscientiously co-operates in any worthy case. There is great faith in this personality on the part of the patients, several of whom testify to having seen him. Friends of the patients have also seen him. Here is a typical example. M. H., a young woman of twenty-five, suffering from a brain trouble through a blow on the head, underwent two serious operations in hospital to relieve the pressure of the skull against the brain, without benefit. It was considered too dangerous to venture upon another operation, and the patient grew worse, and seemed destined to have permanent brain trouble. The first night Steabben undertook to treat the case, a bed-companion saw the spirit doctor arrive and treat the patient with such startling results that the patient had her first sound sleep for months. Through an independent medium the information was imparted that Mr. Steabben's own spirit guides "had operated" and removed the obstruction. In two months the lady returned to business fully restored to health.

Little Powder-in-the-Jam Tales.

By IVAN COOKE.

"DEAR OLD JEHOSEPHAT!"

INSPIRATION burned! My pen dashed across page after page, my hand trembled with the power which controlled it. Some powerful spirit had me in his grip, immaculate wisdom flowed through, until at last, wearied and overdrawn, my brain called "Halt!" With a sentence of great affection towards me the message ended. Then came the signature—wonder of wonders—flowing and confident: "JEHOSEPHAT."

So it was he, the Old Testament hero, who had condescended to come to me, and write through my hand? To what heights had my spiritual development carried me? Dear me, what a wonderful thing! I glanced at my watch; there was just time, I saw, to hurry to my church and tell the President the good news.

"Listen," I said when I arrived, "here is something unique in the world of Spiritualism. Look!" I waved my script before them. "This is a message from Jehosephat himself!"

"Eight and threepence halfpenny," said the President, who was counting the collection, without looking up. "Eight and threepence halfpenny. Treasurer, will you initial my book?"

I compelled them to listen to me. I read the first five pages on "Love," then the next seven, which were devoted

to "Wisdom." When I went on to "Brotherhood" they interrupted me.

"Is there much more?" they asked. "It is quite beautiful, this Love and Brotherhood, but how does one put it in practice?"

"My guide will deal with details of [that kind later on," I answered them with dignity. "This is only the commencement of a flow of teaching the like of which has never before come to earth. We are indeed privileged to have it. What a pity you fellows haven't sat in a developing circle with me! However, it is too late now. You must strive to be more spiritual, you know; only by so striving can one attain heights——"

"Eight and threepence halfpenny, did you say?" asked the Treasurer. "Right."

"Only by constant effort can one so spiritualise oneself as to attain such spiritual heights," I continued, undisturbed. "My idea is that you book me for several consecutive Sundays as your speaker. Instead of worrying the people with a long and painful address, I will read lengthy extracts from the communications of Jehosephat. The whole tone of the church, if you will pardon me saying so, requires raising."

The President glared at the Treasurer and the Treasurer glared back at the President. "Well, you see, Mr. Smith," answered the latter, "the fact is that the committee decided these sort of things. I—I could not possibly book you on my own responsibility. My committee, between you and me, is a little difficult."

"Every President can influence his committee," I said. "Be a man! Defy them! What is a President for?"

It seemed evident that nothing could be done with them. Seeing a member still pottering about with the hymn books, however, I approached her. "Just fancy," I said. "Who do you think has been writing through me? Why, Jehosephat himself. I'll just read you——"

"No, deary," she said. "Wot I says is, wot does it matter if it comes from an apostle himself or from old Bill Jones, so long as it 'elps and makes us better. Names ain't nothing, are they?"

I was appalled at such ignorance. How could this poor woman ever realise the spiritual height to which one must attain before messages such as mine could come? And to compare her mediumship to my own—Preposterous! Nevertheless, I would continue. Through me, and myself alone, should those messages come. They should be published, too, even should they cost me my last penny!

Leaving them all, I returned home. With pen in hand I sat writing in the stillness for my guide to come. Then: "My son, my poor son, I love you. Deeply my heart is stirred, my compassion enfolds you. Foolishly out of some recent store in your own mind have you named me Jehosephat. I am not he, not he. Before Jehosephat lived, was I. I passed, carried by that same spiritual pride which now obsesses you. I spent long centuries in the unlearning of that pride. At last a new purpose dominated in my heart, and I began to soar spiritually. I would rise, I vowed, until I came nearer the Christ spheres. There I would learn true humility. I have come to thee, not because thou art god, or developed, or spiritual, but because thy need is so bitter. Dear son, I love thee, and will guide thee to truer understanding."

TO STRIKE too soon is oft to miss the blow.

A MAN may take good counsel, even from his foe.

MORE things are wrought by prayer than this world dreams of.

FEAR not thou the hidden purpose of that power which alone is great.

MANNERS are not idle, but the fruit of loyal nature and of noble mind.

LET knowledge grow from more to more, but more of reverence in us dwell.

LIVE, and be happy in thyself, and serve this mortal race, thy kin, so well that men may bless thee.

SOCIETY ADVERTISEMENTS.

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PRINCESS HALL, PRINCESS ROAD.
MOSS SIDE, MANCHESTER.

SUNDAY, SEPT. 8TH, at 2-30 and 6-30,
LYCEUM OPEN SESSION.
At 8-15, Mrs. RYDER.
MONDAY, at 3, Mrs. KELLY.
At 8, MEMBERS' CLASS.
TUESDAY, at 8, OPEN CIRCLE.
WEDNESDAY, at 3, FLOWER SERVICE
by Miss CADDICK.
THURSDAY, at 3 and 8, Mrs. HOPE.
FRIDAY, at 8, WHIST DRIVE, 1s. each.
SUNDAY, SEPT. 15TH, Mr. RUDGWAY.
of Southport.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, SEPT. 8TH, at 10-30, LYCEUM.
At 3 and 6-30, Miss E. ELLIOTT.
MONDAY, at 8, SERVICE.
TUESDAY, WHIST DRIVE. Admission 6d.
WEDNESDAY, at 3 & 8, Mrs. GERSHON.
SUNDAY, SEPT. 15TH, HARVEST
FESTIVAL.
Speaker: MR. BELL, D.N.U.,
MONDAY, FRUIT BANQUET and DANCE.
An unusual effort is being made with
the decorations for this occasion.

Manchester Central Spiritualist Church
5, PARSONAGE, BLACKFRIARS STREET

SUNDAY, SEPT. 8TH, at 11 and 6-30,
Mrs. F. GERSHON.
At 3, PUBLIC CIRCLE.
MONDAY, at 8, Mrs. LANGFORD.
SUNDAY, SEPT. 15TH, Mr. HERWORTH.

Colyhurst National Spiritualist Church
COLYHURST ST., MANCHESTER.

SUNDAY, SEPT. 8TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30 and 8-15, Mrs. BENSON.
MONDAY, at 3 and 8, Mrs. FERGUSON.
WEDNESDAY, at 3 and 8, Mrs. RUTTER.
SUNDAY, SEPT. 15TH, LYCEUM OPEN
SESSION.

Longsight National Spiritualist Society
SHEPLEY STREET (opposite Pit)
Entrance, King's Theatre).

SUNDAY, SEPT. 8TH, at 2-30, LYCEUM
At 6-45 and 8, Mrs. PITT.
MONDAY, at 8, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.
TUESDAY, at 8, Mrs. BENSON.
THURSDAY, at 8, Mrs. B. ENTWISTLE.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, SEPT. 15TH, HARVEST
FESTIVAL, Mrs. A. SPENCER.

Moss Side Progressive Lyceum Church
15, BUCKINGHAM ST. (64A, GT. WESTERN
ST.), MOSS SIDE.

SUNDAY, SEPT. 8TH, at 2-30, LYCEUM.
At 6-30, MEMORIAL SERVICE,
Miss ADA TAYLOR.
THURSDAY, at 3 and 8, Mrs. THORNTON

Miles Platting Progressive Spiritualist Church,
OGGLAN STREET, LODGE STREET.

SUNDAY, SEPT. 8TH, at 2-30, LYCEUM.
At 6-30 and 8, Mrs. HARTLEY.
MONDAY, at 3 and 8, Mrs. SAVAGE.
TUESDAY at 8, MEMBERS ONLY.
WED. & SAT., at 8, PUBLIC CIRCLES.
THURSDAY, at 3 and 8, Mrs. HILTON.
SUNDAY, SEPT. 15TH, HARVEST
SERVICES, Mrs. ROTHWELL.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, SEPT. 8TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, Mrs. WHALLEY.
WEDNESDAY, at 8, OPEN CIRCLE,
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MONDAY, at 3, Mrs. A. SHAW.
At 8, OPEN CIRCLE.
TUESDAY, at 8, Mrs. WILLIAMS.
WEDNESDAY, at 8, MEMBERS' CLASS.
THURSDAY, at 3 & 8, Mrs. WILMOTT.
SATURDAY, at 8, OPEN CIRCLE.

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New Address:
94, HIGHFIELD CHAMBERS, BROAD ST.

SUNDAY, SEPT. 8TH, at 6-30,
MR. TIERNEY.
MONDAY, at 3, OPEN CIRCLE.
At 8, Mrs. DAVIES.
WEDNESDAY, at 3, Mrs. EATON.
THURSDAY, at 8, Mrs. WHALLEY.
FRIDAY, at 8, OPEN CIRCLE,
Mrs. WOLFENDEN.
WEDNESDAY, SEPT. 25TH, at 8,
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LYCEUM every SUNDAY at 2-30.

Salford Central Spiritualist Church,
ST. PHILIP'S PLACE, CHAPEL STREET.

SUNDAY, SEPT. 8TH, at 2, LYCEUM
At 3-15, CIRCLE, MR. BOLD.
At 6-30 and 8, Miss SANDIFORD.

MONDAY, at 3 and 8, Mrs. ELLIS.
TUESDAY, at 8, CIRCLE, Mrs. MORRIS.
WEDNESDAY, 3 & 8, Mrs. WHALLEY.
SUNDAY, SEPT. 15TH, Mrs. WORTHING-
TON.

SATURDAY, SEPT. 7TH, GENT'S EFFORTS
Tea at 5 p.m. Admission 1/3. Chil-
dren 9d. After Tea, 1/6.

**Blackpool National Spiritualist Church
and Lyceum,**
ALBERT ROAD.

SERVICES—SUNDAYS: LYCEUM at 6-30
and 1-15. SERVICE, 3 and 6-30.
SEPT. 8TH.—MR. AARON WILKINSON.
SEPT. 15TH.—HARVEST FESTIVAL, MR.
SIMS.
SEPT. 22ND.—MR. TYRER.
SEPT. 29TH.—MRS. GLOVER.

Hamilton National Spiritualist Church,
46, BRIDGE STREET, BIRKENHEAD.

SERVICES: SUNDAYS, 3 and 6-30 p.m.
SEPT. 8.—MR. PILKINGTON.
SEPT. 15.—MRS. ELLEN GREEN, D.N.U.
SEPT. 22.—MR. ELY.
SEPT. 29.—MR. WAINWRIGHT.
OCT. 6.—MR. CONNOR.

Isle of Wight.
Ryde National Spiritualist Church.
BELVEDERE HALL, BELVEDERE ST.
RYDE, I.O.W.

SERVICES EVERY SUNDAY at 6-30
At 3, LYCEUM.
THURSDAY, at 7.
Hon. Sec., Mrs. D. PERKIS, 78, Weymouth
Street, Ryde.

Bournemouth Spiritualist Church.
(Affiliated to the S.N.U.).
16, BATH ROAD.

Resident Minister: MR. FRANK T. BLAKE.

SUNDAY SERVICES at 11 and 6-30.
TUESDAY, at 8, PHENOMENA.
THURSDAY, at 3, PHENOMENA.
At 8, EDUCATIVE LECTURE and
DISCUSSION.
FRIDAY, at 6, HEALING. Guild meet-
ing to give treatment to sufferers.

SOCIETY ADVERTISEMENTS.

Bournemouth Spiritualist Mission.
CHARMINSTER RD. (opposite Richmond
Wood Road, Bournemouth.)

SUNDAYS, at 11 and 6-30,
ADDRESS AND CLAIRVOYANCE.
TUESDAYS at 7-30 & THURSDAYS at 3
CLAIRVOYANCE and SPIRIT MESSAGES.
THURSDAYS, at 7-30, ADDRESS and
CLAIRVOYANCE.
Local Clairvoyant: Mrs. W. G. HAYTER

Brighton Central Spiritualist Church,
CENTRAL HALL, NORTH STREET
(Facing Ship Street).

SUNDAY, SEPT. 8TH, at 11-15 and 7,
REV. G. NASH,
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 8, ADDRESS and
CLAIRVOYANCE.

Brighton Spiritualist Church,
MIGHELL STREET HALL.

SUNDAY, SEPT. 8TH, at 11-15 and 7,
LOCAL WORKERS.
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

Dover Spiritualist Society,
NEW HALL, CANNON STREET.
(Entrance: St. Mary's Passage.)

SATURDAY, SEPT. 7TH, at 8, and
SUNDAY, SEPT. 8TH, at 11 and 6-30
Mrs. S. PODMORE,
Address and Clairvoyance.
SUNDAY, SEPT. 15TH, MISS L. WHITE.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, SEPT. 8TH, at 3-30,
OPEN CIRCLE.
At 6-30, Mr. A. W. ORR.
After-circle at 8.
THURSDAY, at 8, OPEN CIRCLE.
Mediums present.

Mitcham Spiritualist Church,
MEOPHAM ROAD, nr. Streatham
Cemetery.

SUNDAY, SEPT. 8TH, at 6-30,
Mr. PETERS, of London.
All Are Welcome.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, SEPT. 7TH, at 7, and
SUNDAY, SEPT. 8TH, at 3 and 6-30,
Miss L. GEORGE.

Richmond Spiritualist Church,
(THE FREE CHURCH)
ARMOND ROAD, RICHMOND, MIDDLESEX.

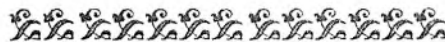
SUNDAY, SEPT. 8TH, at 7,
Mr. T. E. CORKILL, Address.
Mrs. BIRCH, Clairvoyance.
WEDNESDAY, at 7-30, Mrs. HOLLOWAY,
Address and Clairvoyance.

Southend Spiritualist Church,
Corner of HILDAYVILLE DRIVE and
WESTBOROUGH ROAD, WESTCLIFF
(near Chalkwell Park).

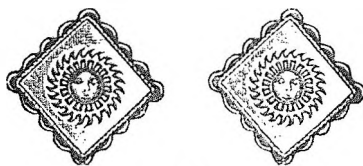
SUNDAY, SEPT. 8TH, at 11 and 6-30,
Mr. NICKELS.
THURSDAY, at 8, Mrs. E. CLEMENTS.

Sutton Spiritualist Society,
100 OPERATIVE HALL, BENHILL STREET,

SUNDAY, SEPT. 8TH, at 6-30,
Miss HOGG,
Address and Clairvoyance.



The International Spiritualists' Badge.



The Council of the International
Federation of Spiritualists have, in
accordance with the desire of the
Congress of 1925, adopted as its
official emblem

The Sunflower Badge.

This has been used in the United
States for many years and is worn
already by thousands of Spiritualists.

The SUNFLOWER (which always turns
its face towards the light) forms the
centre of the design, and is engraved
with a human face, and is super-
imposed on a white banner and sur-
rounded with a deckle border signifying
the human race.

The design may be obtained as a
screw-in Stud or as a Brooch, in
gilt and enamel at

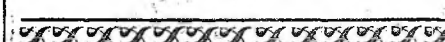


NICELY BOXED.

The Badge is also produced in larger
sizes and varying forms, of which
particulars will be published later.

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MANCHESTER.



SOCIETY ADVERTISEMENTS.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, SEPT. 8TH, at 11 and 6-30,
Mr. TAYLER GWINN.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, for Public, MADAME ESTA
CASSEL.

Barking Christian Spiritualist Church
MUNICIPAL RESTAURANT, EAST ST.
BARKING.

SUNDAY, SEPT. 8TH, at 6-30,
Mr. KENNEDY.
Circle follows Service.
MONDAY, at 3, LADIES' OWN,
Mrs. TUFENELL.
WEDNESDAY, at 8, Miss THORNDICK.

Barnsbury Spiritual Church,
78, ROMAN ROAD, nr. CALEDONIAN RD.,
TUBE STATION, N.7.

SUNDAY, SEPT. 8TH, at 7,
Mrs. EMILY E. ROBINSON,
Address and Clairvoyance.
After Service, Open Circle.
WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.
SUNDAY, SEPT. 15TH, Mrs. HINES.

Battersea Spiritualist Church,
BENNERLEY HALL, BENNERLEY RD.,
NORTHCOTE ROAD, BATTERSEA
(Affiliated to S.N.U.)

SUNDAY, SEPT. 8TH, at 11,
Miss JOAN PROUD.
At 6-30, Mr. BARBANELL, Dipl.
S.N.U.
MONDAY, at 3, Mrs. S. D. KENT.
THURSDAY, at 8, Mrs. FILLMORE,
Clairvoyance.

Battersea Christian Spiritualist Church
1, VOLTAIRE RD., CLAPHAM, S.W.

SUNDAY, SEPT. 8TH, at 11, CIRCLE.
At 6-30, Mrs. EVANS,
Address and Clairvoyance.
SATURDAY, at 7-30, HEALING CIRCLE
and PSYCHOMETRY.
SUNDAY, SEPT. 15TH, Mrs. CALWAY.

**Bounds Green Christian Spiritualist
Church,**
CANNING HALL, CANNING CRESCENT,
HIGH ROAD, WOOD GREEN.

SUNDAY, SEPT. 8TH, at 7,
Mrs. G. YOUNG.
MUSIC BY ORCHESTRA.

**Bowes Park and Palmer's Green
Spiritualist Church,**
PRINCE'S HALL, GREEN LANES,
PALMER'S GREEN.

SUNDAY, SEPT. 8TH, at 11,
Mrs. RAYFIELD.
At 7, Mrs. E. CLEMENTS.
WEDNESDAY, at 8, Mrs. W. EDWARDS,
at Shaftesbury Hall, adjoining Bowes
Park Station.
LYCEUM every SUNDAY at 3.

Brixton Spiritualist Church,
STOCKWELL PARK RD., Brixton, S.W.9

SUNDAY, SEPT. 8TH, at 11-30, SERVICE
At 3, LYCEUM.
At 7, Miss M. BARBER,
Address and Clairvoyance.
MONDAY, 7-30, LADIES' PUBLIC CIRCLE
TUESDAY, at 8, MEMBERS.
THURSDAY, at 8-15, PUBLIC CIRCLE.
SUNDAY, SEPT. 15TH, HARVEST
FESTIVAL.

Crouch End Spiritualist Society,
FELIX HALL, FELIX AV., CROUCH END

SUNDAY, SEPT. 8TH, at 7,
Mrs. PRINCE.
At 8-45, OPEN DEVELOPING CIRCLE.
THURSDAY, at 8, Mr. T. W. ELLA and
Mr. KENNEDY.

SOCIETY ADVERTISEMENTS.

Central London Spiritualist Society,
MINERVA ROOMS, 144, HIGH HOLBORN
W.C.1 (Corner of Bury Street).
(Affiliated to S.N.U.)

FRIDAY, SEPT. 6TH, at 7-30,
MRS. CROWDER.

SUNDAY, SEPT. 8TH, at 7,
MRS. ELLIOTT.

FRIDAY, SEPT. 13TH, AS ARRANGED.
SUNDAY, SEPT. 15TH, MRS. M. LINES.

Clapham Spiritualist Church,
ST. LUKE'S ROAD (Adjoining Reform
Club), HIGH ST., CLAPHAM, S.W.4.

SUNDAY, SEPT. 8TH, at 11, OPEN CIRCLE
At 3, LYCEUM.

At 6-45 for 7, Mr. J. H. VANSTONE.
Address and Clairvoyance.

FRIDAY, at 8, CLAIRVOYANCE.

SUNDAY, SEPT. 15TH, Mr. J. POLLARD.

Cricklewood Christian Spiritualist Soc.
ASHFORD HALL, 41, ASHFORD ROAD
CRICKLEWOOD, N.W.2.

SUNDAY, SEPT. 8TH, at 6-30,

MRS. L. CAMPBELL,

Address and Clairvoyance.

WEDNESDAY, at 3, CIRCLE. At 8,
MRS. FLORENCE LANE.

Croydon National Spiritualist Church,
THE NEW GALLERY, KATHARINE ST.
(Opposite the Town Hall.)

SUNDAY, SEPT. 8TH, at 3, LYCEUM.
At 6-30, Mr. J. M. STUART, Address.

Mrs. J. WESLEY ADAMS, Clairvoyance.

WEDNESDAY, at 7-45, Mrs. M. MORRIS.

SUNDAY, SEPT. 15TH, MADAME A. DE

BEAUREPAIRE.

East London Spiritualist Association
EARLHAM HALL, E.7.

SPEAKERS FOR SEPTEMBER.

SEPT. 1ST.—MR. JUSTICE.

SEPT. 8TH.—MRS. BROWNJOHN.

SEPT. 15TH.—REV. GEORGE WARD.

SEPT. 22ND.—MISS R. GOLDSMITH.

SEPT. 29TH.—MRS. BEAUMONT SIGALL.

Ealing Spiritualist Church,
8, BAKERS LANE, BROADWAY, EALING.

SUNDAY, SEPT. 8TH, at 11-15,

MR. F. WHITMARSH.

At 3, LYCEUM.

At 7, Mr. F. B. LEONARD.

WEDNESDAY, at 8, Mr. WHITE and
MRS. TREADGOLD.

SUNDAY, SEPT. 15TH, Mr. P. SCHOLEY.

Finchley Spiritual Mission,
FERNBANK HALL, GRAVEL HILL,
CHURCH END, FINCHLEY, N.3 (Tram
and Buses to "Queen's Head").

SUNDAY, SEPT. 8TH, at 7,

MRS. CLARE O. HADLEY,

Address and Clairvoyance.

THURSDAY, at 8, Mr. C. G. BOTHAM,
Address and Clairvoyance.

Forest Hill Christian Spiritualist Church
BEADNELL RD., FOREST HILL, S.E.23.

SUNDAY, SEPT. 8TH, at 11-15, PUBLIC
CIRCLE. At 3, LYCEUM.

At 7, Mrs. TUFFNELL.

TUESDAY, at 3, Mrs. PRINCE.

At 7-30, HEALING CIRCLE.

THURSDAY, at 8, DISCUSSION GROUP.

Hackney Spiritualist Church,
240A, AMBURST ROAD, N.

SUNDAY, SEPT. 8TH, at 3, LYCEUM.
At 7, Mrs. FILLMORE.

MONDAY, at 3, Mrs. MOLLEY.

At 8, Mrs. DUNN.

TUESDAY, at 8, MEMBERS ONLY.

THURSDAY, at 8, OPEN CIRCLE.

FRIDAY, at 8, LYCEUM MEETING.

SUNDAY, SEPT. 15TH, Mrs. G. ELLIOTT.

SOCIETY ADVERTISEMENTS.

Fulham Spiritualist Society,
12, LETTUCE ST., PARSON'S GREEN.

SUNDAY, SEPT. 8TH, at 11-30, CIRCLE.

At 3, LYCEUM.

At 7, MARESCO MARISINI.

THURSDAY, at 8, Mrs. EDEY.

SUNDAY, SEPT. 15TH, DR. VANSTONE.

Hackney Independent Lyceum Church
41, PEMBURY ROAD, HACKNEY DOWNS
(2nd Gateway in Downs Park Road on
left.)

SUNDAY, SEPT. 8TH, at 3, LYCEUM.

At 6-30, Mrs. RAYFIELD,

Address and Clairvoyance.

WEDNESDAY, at 8, Usual Open-air
Meeting on Hackney Downs. Speakers
invited.

THURSDAY, at 8, DISCUSSION.

At 9-15, HEALING CIRCLE. Free to all.

SATURDAY, at 7, SOCIAL AND DANCE.

Admission, 3d.

SUNDAY, SEPT. 15TH, MISS GOLDSMITH.

Hanwell Spiritualist Church
120, UXBRIDGE ROAD.

SUNDAY, SEPT. 8TH, at 3, LYCEUM.
At 7, Mrs. ETHEL SMITH.

WEDNESDAY, at 3, PSYCHOMETRY.

THURSDAY, at 8, SERVICE AS USUAL.

FRIDAY, at 8, FREE HEALING CIRCLE.

Harringay Christian Spiritualists
Mission,

1, SALISBURY PARADE, ST. ANN'S RD.,
HARRINGAY (Side Door, Boot Shop).

SUNDAY, SEPT. 8TH, at 11, SERVICE.

At 7, Mrs. CHESTERMAN.

TUESDAY, at 8, FREE HEALING CIRCLE.

Mr. CUMINGS in attendance.

WEDNESDAY, at 8, Miss M. MORETON.

Harrow Spiritualist Society,
GREENHILL HALL, STATION ROAD,
HARROW-ON-WHE-HILL.

SUNDAY, SEPT. 8TH, at 6-30,

MR. ERIC SISSON,

Address and Clairvoyance.

WEDNESDAY, at 8, Mrs. BROWNJOHN,

Clairvoyance.

Hendon Spiritualist Fellowship,
(Please Note New Address)
THE LIBERAL ROOM, 1, BELL TERRACE,
HENDON.
(Opposite "The Bell" Bus Stop).

SUNDAY, SEPT. 8TH, at 6-45,

MR. R. R. THORNTON,

Address and Clairvoyance.

At 8, HEALING CIRCLE.

Hounslow Spiritual Mission,
68, STAINES ROAD, HOUNSLOW
(opposite the Hospital).

SUNDAY, SEPT. 8TH, at 6-45,

MISS MOORE.

WEDNESDAY, at 3, LADIES' GUILD,

MISS MOORE. At 8, SERVICE.

LYCEUM every SUNDAY at 3.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, SEPT. 8TH, at 11 and 6-30,
MR. A. CLAYTON (The Blind Seer),
Address and Clairvoyance.

At 3, LYCEUM.

WEDNESDAY, at 7-30, ADDRESS AND
CLAIRVOYANCE.

FRIDAY, at 7-45, MEMBERS' CIRCLE and
HEALING MEETING.

SUNDAY, SEPT. 15TH, HARVEST
FESTIVAL, Mrs. R. DARBY.

Mrs. ROBERTS JOHNSON visiting
Manchester and district on Sept. 21st,
22nd and 23rd. Letters c/o Two
WORLDS Office, Manchester.

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Independent Spiritualist Church,
NEW MORRIS HALL, 79, BEDFORD RD.,
CLAPHAM NORTH, S.W.4.

SUNDAY, SEPT. 8TH, at 6-45,

MADAME ESTA CASSEL,

Address and Clairvoyance.

THURSDAY, at 8, Mrs. SMITH, of

Peckham, Clairvoyance.

SUNDAY, SEPT. 15TH, Mr. KAHN.

Kensington Spiritualist Church,
LINDSEY HALL, THE MALL, NOTTING
HILL GATE.

SUNDAY, SEPT. 8TH, at 6-30,

MISS MARION MORETON.

MONDAY, at 8, in Small Hall,

MISS L. THOMAS.

Lewisham Spiritualist Church,
LIMES HALL, LIMES GROVE, LEWISHAM
(Opposite Prince of Wales Playhouse).

SUNDAY, SEPT. 8TH, at 11-15, CIRCLE.
At 2-45, LYCEUM.

At 6-30, Mr. A. VOUT PETERS,

Address and Clairvoyance.

MONDAY, at 3, LADIES' OWN,

Mrs. C. YOUNG,

Address and Clairvoyance.

At 8, PUBLIC HEALING CIRCLE.

TUESDAY, at 8, STUDY GROUP.

WEDNESDAY, at 8, Mrs. EDEY,

Address and Clairvoyance.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, SEPT. 8TH, at 7,

Mrs. MARY CROWDER.

THURSDAY, at 3, LADIES' MEETING.
Mrs. FRANCIS TYLER.

FRIDAY, at 8, "EXPERIENCES" by
Members of the Society.

SUNDAY, SEPT. 15TH, Mr. & Mrs.
PULHAM.

Little Ilford Christian Spiritualist
Church,
THIRD AVENUE, MANOR PARK, E.

SUNDAY, SEPT. 8TH, at 7,

Mrs. B. PETZ.

Soloist: Miss ADA STUDDHOLME.

MONDAY, at 3, Mrs. D. HOWES.

TUESDAY, at 8, HEALING SERVICE.

WEDNESDAY, at 8, Mrs. FILLMORE.

THURSDAY, at 3-30, INVESTIGATORS'

CIRCLE.

SATURDAY, SEPT. 14TH at 8, SOCIAL, 1s.

THURSDAY, OCT. 10TH, DR. VANSTONE.

SATURDAY, OCT. 19TH, HOUSEHOLD

SALE.

Manor Park Spiritualist Church,
Corner of SHREWSBURY ROAD and
STRONG ROAD.

SUNDAY, SEPT. 8TH, at 11, HEALING

CIRCLE. At 3, LYCEUM.

At 6-30, Mrs. STOCKWELL.

THURSDAY, at 3, SERVICE.

At 8, Mrs. M. MAUNDER.

SUNDAY, SEPT. 15TH, Mrs. TMS.

Shepherd's Bush Spiritualist Society,
73, BECKLOW RD., ASKEW RD., W.

SUNDAY, SEPT. 8TH, at 11,

OPEN CIRCLE.

At 6-30, Miss A. WHITE.

Address and Clairvoyance.

THURSDAY, at 8, Mr. A. CLAYTON
(The Blind Medium).

Address and Clairvoyance.

Surbiton Christian Spiritualist Church,
MAPLE ROAD, SURBITON.

SUNDAY, SEPT. 8TH, at 11-15, LYCEUM.
At 3 and 6-30, Dr. W. J. VANSTONE.

WEDNESDAY, at 3, PSYCHOMETRY.

At 7-30, Mrs. PRIOR, Address and

Clairvoyance.

SOCIETY ADVERTISEMENTS.

Waltham Christian Spiritualist Church
 EDOR HALL, Adjoining Streatham Library.

FRIDAY, SEPT. 8TH, at 11, SERVICE and CIRCLE.

6-30, REV. DRAYTON THOMAS.
 WEDNESDAY, at 3, LADIES' MEETING, MRS. CALWAY.

At 8, Mrs. EDWARD KETH.
 FRIDAY, SEPT. 15TH, Mr. E. KETH.
 New Address. All are welcome.

South London Spiritualist Mission,
 JOHANNE HALL, LAUSANNE ROAD
 PECKHAM, S.E.15.

FRIDAY, SEPT. 8TH, at 11-30, CIRCLE
 At 7, Mrs. F. KINGSTONE,
 Address and Clairvoyance.

THURSDAY, at 8-15, Mrs. A. GREGG,
 Address and Clairvoyance.

FRIDAY, SEPT. 15TH, Mrs. TUFFNALL
 LYCEUM every SUNDAY at 3.
 HEALING CIRCLE, TUESDAYS at 8.

Watford Spiritualist Church,
 LUTON ROAD (Sixth Turning down
 West Lane, going from Maryland
 Point Station).

FRIDAY, SEPT. 8TH, at 11, Mr. MCFIE
 At 3, LYCEUM.

6-30 ALDERMAN W. J. DAVIS.
 FRIDAY, at 8, HEALING CIRCLE.
 WEDNESDAY, at 3, LADIES' MEETING,
 MRS. MAUNDRES.

THURSDAY, at 8, Mrs. F. LANE.
 FRIDAY, SEPT. 15TH, Mr. M. MARISINI.

The Church of the Spirit,
 44, CHURCH ROAD, CROYDON.

SUNDAY, SEPT. 8TH, at 11,
 Mrs. FRANCIS LEVETT.
 At 6-30, Mr. A. P. WILKINS.
 WEDNESDAY, at 8, Mr. P. O. SCHOLEY,
 Address and Clairvoyance.

Walthamstow Spiritualist Lyceum
 Church,
 WORKMEN'S HALL, 82, HIGH ST.

SUNDAY, SEPT. 8TH, at 7,
 Miss GOLDSMITH,
 Address and Clairvoyance.
 Lyceum Sunday School at 3.
 WEDNESDAY, at 3, LADIES' MEETING.
 THURSDAY, 7 to 8, HEALING.
 9 to 9-30, DEVELOPING CIRCLE.
 FRIDAY, SEPT. 15TH, Miss L. GEORGE,
 Address and Clairvoyance.

West Ealing Spiritualist Church,
 HESSEL ROAD.

SUNDAY, SEPT. 8TH, at 6-45,
 Mr. WILKINSON,
 Address and Clairvoyance.
 WEDNESDAY, at 7-45, Mr. T. WALL,
 Trance Address.

Jewish Spiritualist Centre,
 19, HANBURY ST., COMMERCIAL ST., E1

Sunday, September 8th, at 7.
DEBATE

"Whether Phenomena Proves
 the Truth of Spiritualism."

Monday, September 9th, at 8-30,
 Clairvoyance - Mrs. Gray.

Thursday, September 12th, at 8-30,
 Open Circle.

SOCIETY ADVERTISEMENTS.



* SUNDAY, SEPT. 8TH, at 7, Mr. J. G. *
 * POLLARD and Miss L. MANTLE *
 * WEDNESDAY, SEPT. 11TH, at 7-30, *
 * Mr. C. BURTENSHAW. *
 * After Circles at close of services. *
 * HEALING & DEVELOPING CLASSES. *
 * SATURDAY EVENING— *
 * HOME CIRCLES at 7-45 p.m. *
 * Ask for Monthly Programme. *

Wood Green Christian Spiritualist
 Church,
 BRADLEY HALL, BRADLEY ROAD,
 STATION ROAD

SUNDAY, SEPT. 8TH, at 11-15, SERVICE.
 At 7, Mrs. MEURIG MORRIS.
 WEDNESDAY, at 8, Miss B. STOCKWELL.
 LYCEUM every SUNDAY at 3.

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 Self-Mastery**

**THROUGH PSYCHO-ANALYSIS AND
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 mony spells conflict with all its dis-
 turbing or even disastrous conse-
 quences. It is the purpose of this book
 to explain the causes and nature of
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 overcome—or better, avoided in the
 first case."

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J. W. WALSH, D.C., now booking for
 1930. Speaker, Clairvoyant, Healer,
 A few vacant 1929.—21, York Street,
 Clithero, Lancs.

Mrs. E. E. EVANS, Clairvoyant,
 Psychometrist and Clairaudient, has
 open dates locally for 1929-30. "At
 Home," 9-30 to 6. — 49, Lansdowne
 Road, Croydon, Surrey.

TUNSTALL NATIONAL SPIRITUALIST
 Church.—Mediums please note the
 above Church have vacant dates for
 1930. Terms, 4s. per service, plus
 train fare. Mediums requiring higher
 fees cannot be entertained. Early ap-
 plications desired.—C. L. SMITH, Sec-
 19, Trubshawe Street, Longport, Stoke-
 on-Trent.

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 additional 5 Words, 4d.

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 (control, "Dr. Lascelles"), receives
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